



***Theme: Building a Bridge Over Troubled Waters***  
***“Loving Losers Build Bridges”***

Sermon preached by Jeff Huber

October 3-4, 2020

**Scripture: Philippians 2:1-8; Luke 9:51-56**

**Weekly Memory Verse: <sup>5</sup> You must have the same attitude that Christ Jesus had. <sup>6</sup> Though he was God, he did not think of equality with God as something to cling to. Philippians 2:5-6**

**VIDEO Sermon Intro**

**SLIDE “Loving Losers Build Bridges”**

My name is Jeff Huber and I am lead Pastor here at Summit Church in Durango. We are so glad you are worshiping with us today and at some point we hope you will let us know that you are here by putting your name in the chat box or sending us an email off our website. **Over the last five months we have been adjusting our lives to a new normal under the cloud of COVID 19. Love your neighbor by washing your hands, wearing a mask, and staying at a distance have been new truths we have learned to live by!** I’m really excited we can back for in person worship this weekend, but I also recognize we have **experienced much loss**, even as we are able to gather again. The **Sanctuary looks different**, we need to wear **masks**, we **register ahead** of time for worship, we have **missed graduations, weddings, funerals, March Madness** any many other events too numerous to name.

It's important to **name these things because grief is a central part of our faith tradition.** We worship a Savior and Lord who **wept** for us and who weeps with us in our grief. This is critical to remember as we enter the next 30 days leading up to another national election that many have come to dread. Today, we begin a new series of sermons asking **how we can build bridges over troubled waters that often run with our tears of grief.** I have to say that this may be the most important series of sermons we will do in the next year because they are meant to **focus us on Jesus and prepare us for whatever lies ahead.**

Today we are going to look at something central to the Christian faith which has been something we have not focused on and even **sometimes ignored.** A number of years ago, a church member was telling me an embarrassing story about how they went to **change the tire on their car** because they had a flat, and they had to call the dealer because they were sure they were given **the wrong size tire** for their car. It was one of those **small spares** and not a normal size one and they were very confused. They were so confused that they screamed at the dealer from whom they bought the car and **they called a tow truck driver** to come and change for them. Much to their dismay, they discovered the tire was the exact one they needed but it was just something they had never experienced before, having to change a tire on this particular car with a spare tire which was small.

Now, let's be honest. **How many of you have a car that you don't know exactly how to change a flat tire on?** You might generally know how to change a flat tire, but if you have never changed one on your current car, odds are you don't know exactly where all the **tools** are or even where the tire is located or if it's a **small tire** or a big tire. I want to suggest that there is a **core part of our faith** which **we have not fully understood** and is critical for a time like this when we are **dealing with the pandemic and an upcoming election.**

This core part of the Christian faith is what has **informed us as a church as we have sought to deal with this pandemic**. This posture should, I believe, **inform the decisions of every local church during a time such as this**. It doesn't mean every church comes to the **same conclusion**, or **reacts the same way** to the current pandemic, but I think there is a spirit in which we all must **agree to act** if we are going to **build bridges over troubled waters** during seasons that are tumultuous.

First, let's recognize there are **several dynamics** which have come together over the last few years and caused **confusion over a core, central teaching of Jesus**. I think we need to name these realities in today's world.

**SLIDE      Everything is Politicized**

This is not new information for any of us, but **there are no neutral topics**. We have politicized **school openings, masks, protests, football, Supreme Court Justices and even Dr. Anthony Fauci** who just a few months ago was an unassuming doctor specializing in infectious disease. Republicans and Democrats and everyone in between decide whether they like him on his **latest soundbite** which everyone grabs onto. There seems to be **no neutral topics or neutral people in today's world**. Everyone must **pick a side** and it causes **constant tension** where we are not even sure what we can talk about at the dinner table. Some of you are already tensing up just thinking about this idea, and I haven't even got to the challenging part of the sermon!

**SLIDE      "Cancel Culture"**

The second thing which has happened is this phrase which has popped up over the past few months called, "cancel culture." If you are not familiar with what it means, it is a phrase which describes a human problem from the beginning of humanity. **If someone says something I don't like, I cancel or discount everything they have ever said or done or accomplished in life**. This is not new, but we haven't had a phrase which captured this unfortunate

dynamic. I've been on the receiving end of cancel culture, and if I'm honest, **I have received it from some of you.** On more than one occasion, someone will take something that I've said and make all **kinds of assumptions** about me and about our church and about why we have reacted the way we have to the pandemic when it comes to opening back up for in person worship and gatherings at the church facility.

Whenever I receive a letter or text or phone call from someone who is unhappy about something the church has or hasn't done, I almost always try to call them. Whenever I reach someone in person, **they always begin the conversation by telling me how much they love the church** and how much our church has done for them. I even had one person tell me that I personally had saved his family and marriage. But, because I was bowing to Caesar or said something in the sermon he didn't like, he was leaving. After I preached a **sermon about the protests** that were happening and interviewed both the chief of police and we heard from an African-American pastor who is a friend of mine, I had one person accuse me of being a **left-wing, Marxist** and another accuse me of being a **right wing, fascist.** That was an interesting day!

These are always difficult conversations for me and I always try to encourage them if they really need to find a new church, that they might find just the right one because **it's especially hard to find a new church** when many of them are not even meeting in person. Mostly, these conversations are **hard on me and make me sad because I don't want anyone to feel like they need to leave our church** as a result of one thing with which we disagree.

There is a third element to this perfect storm, which has been around for centuries, but becomes more pronounced during political seasons. I want to directly address this element because it **directly intersects with our faith as followers of Jesus.** They are **versions of Christianity which can cause**

**tremendous damage to the body of Christ.** It actually is two extremes which lead to the same reality in the church if we are not careful because **neither one aligns with the person or the ministry of Jesus,** and what the church looked like in the first century.

**SLIDE                      Culture War/Culture Driven**

**Culture war Christianity is the version of the Christian faith which is consumed with winning** and being right above all costs. It sees itself as perpetually **under attack by the culture** and feels the need to **attack the culture** back. It feels the need for an **enemy for sustainability.** I am intimately aware of this version of the Christian faith because I have met with **many people who have left the Christian faith** because they were forced to be a **part of a war** they wanted nothing to do with. I call them conscientious objectors! I have purposely **tried to lead in such a way in which we avoid Culture War Christianity** at all costs.

Equally as damaging is **Culture Driven Christianity which does whatever the culture is doing without acting as a critique of cultural movements which are damaging.** When we treat our Christian faith as either in a culture war or being culture driven, **Christianity becomes a tool of politicians instead of being the conscience of a nation.** Jesus called the early church and he calls us today to be the conscience of a nation, but **culture war Christianity** defines itself by what it is **standing against.** It sees the **church as always being under attack by the government and secularism.** It forces the **church into a defensive posture** and comes across as being **more concerned with winning than loving or serving.** It is **fueled by the fear of losing something.** When this kind of Christian faith gets a hold of us, we find the **church at its worst, such as during the Spanish Inquisition, Salem Witch Trials or the Crusades.**

I call it a **version** of Christianity because it does not reflect the first

century version of our faith we find in Jesus and the Gospels. I would argue that **culture war Christianity often represents the opposite of what Jesus taught and how he lived.**

On the other end of the spectrum, **culture driven Christianity is just as dangerous because it often cannot see the forest for the trees.** When we, as followers of Jesus, are so immersed in the culture and don't keep ourselves rooted and grounded in the Scriptures, we also **end up being a tool of politicians and the movement of the day.** The best example of this was slavery and the **church's inability to address racism in a very real way so that today, as Martin Luther King Jr. noted, Sunday morning is still the most segregated hour in America.** We still have a hard time wrestling with this issue and when we do, **we often do not allow the Scriptures or Jesus to speak to us first.**

Often, we view these **differences in the terminology of conservative or liberal.** When people ask me if I conservative or liberal I say, **"Yes,"** because **we need both for a fully functioning faith which follows Jesus.** When we are strictly conservative or liberal, embracing either culture war or culture driven Christian faith we run into problems. Either end of the spectrum often, but not always, **allows an agenda to erode our commitment to the central focus of the gospel.** When I say gospel, I mean the **good news that Jesus came to live, teach, die, and rise again because we have a human problem for which we need a Savior and a Lord.** All have **sinned and fallen short of the glory of God.** We have a selfishness problem and Jesus is the Savior who physically rose from the dead to punctuate his claims about himself and about God.

**Culture war conservative churches and culture driven liberal churches have their own way of re-creating and reimagining Jesus in the image of their agenda.** Once we abandon the divinity of Jesus and our need for a Savior, we **abandon the foundation of morality, justice and the dignity of**

**the individual.** We are left with **majority morality where the majority determine what is right and moral which is a dangerous place to be,** once again because of our mob mentality as humans where we do things like **burn people of the stake,** kill innocent **Muslims** and use the **Bible to prove that slavery is God's will.** That's a dangerous place to be as a nation or a community.

The way we know that we have gone down this road is that **the least of these in our society are getting the worst of it.** In the first century, that was women and children and the poor and the sick. Today, it often includes that same list. Notice, **that is exactly who Jesus hung out with** for majority of his public ministry.

**We dare not abandon the claims in the resurrection of Jesus.** As leader of this church, I have made a commitment that **we will not, however, embrace the far-right perspective of culture war Christianity or the far-left perspective of culture driven Christianity.** Both ends of the spectrum believe **their role is to win at all costs** and that is **not the place** in which we find Jesus or what we see in the Gospels.

Here's the one thing I do know. **You can raise a lot of money and sell a lot of books on the far left and the far right** when it comes to politics and theology, but **we cannot solve problems there.** We **can't love people well** in those places. And, **we won't find Jesus there,** as much as all of us would like for him to be **on our side** of our political movement or ideologies.

During his earthly ministry, **everybody wanted Jesus to take their side and take a stand against the other side.** He refused because **both sides were fueled by a common assumption that Jesus refused to embrace.** The assumption was that **power and resources are to be leveraged primarily for the benefit of the powerful and the resourced.** Both groups held this assumption, the people with power and the people without power. Everyone

**believed that power and resources were meant to be leveraged by those who were powerful and resourced.**

**Jesus refused to enter into their game of tug-of-war, and he did not take either end of the rope.** Jesus was the **King** who came to **turn the world upside down** because he was the King of the upside-down Kingdom. We talked last week about the **apostle Paul and how he was someone who was trying desperately to make the church better** and help the church become more than it was in its earthly form. Remember, **Paul wrote from the vantage point of this side of the resurrection.** He spent time with **Peter, James the brother of Jesus, and the apostle John.** Paul got eyewitness accounts from those who described what it was like to spend three to half years with Jesus. Paul then describes for us how they described Jesus to him. Paul writes this letter from prison to the people of Philippi to encourage them about what it means to follow Jesus in a world that was much more conflicted than the world in which we live today.

**BIBLE (NIV translation)**

***Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, <sup>2</sup> then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. <sup>3</sup> Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, <sup>4</sup> not looking to your own interests but each of you to the interests of the others.***

***<sup>5</sup> In your relationships with one another, have the same mindset as Christ Jesus:***

***<sup>6</sup> Who, being in very nature God, did not consider equality with God something to be used to***

*his own advantage...*

**The people that were closest to the action believed that Jesus was God in the body. The apostle John was convinced that God is love not because of what he experienced in the world but because of what he experienced in three years with Jesus. Jesus was love personified. If we want to know what love looks like or what it acts like or what it sounds like, we follow Jesus around the Gospels.**

This passage should **disturb us a bit** because Jesus did not play to be on the winning side of a tug-of-war, the way that first or even 21<sup>st</sup>-century people were trying to win.

**SLIDE Jesus played to lose.**

If we were honest, **that doesn't sit well with us.** I know it doesn't sit well with me because I'm competitive. **It's not very American. I like to win, and we are wired to win.** It turns out that **Jesus was not against winning, but that he was playing a completely different game, which had completely different rules.**

Jesus played to lose **so the other team, which is me and you and all of creation, could win.** This is **why Jesus never took sides,** because **neither side was willing to lose for the sake of the other side.** Paul goes on and writes these words next.

**BIBLE** ***<sup>7</sup> rather, he made himself nothing by taking the very nature of a servant,***

Jesus made himself a nothing, or a **nobody, and nobody on either side was willing to do that either.** Everybody wants to make themselves a somebody. **Everybody wants to make themselves something. Jesus made himself nothing. Jesus refused to attach his name to the, "What's in it for us," party.** The party that insists on winning and **fears losing.** Jesus was not

going to be a part of the **party that clings to, rather than gives up.**

A servant is someone who wakes up every single day thinking about how to better serve someone else. **A servant is someone who wakes up every day and think about how to leverage their resources and their power for the benefit of others.** The apostle Paul is describing Jesus of Nazareth and if we are followers of Jesus, and **seeking to be his presence in the world, seeking to be his body in his hands and his feet, this should describe us.** This is why the **church always looks more Christlike when we are defending other people's rights rather than our own.**

**SLIDE      The church always looks more Christlike when we are giving away rather than demanding our way.**

If this scares us and makes us feel like we might lose something, then now we understand why the **disciples of Jesus refused to accept the fact that he would be arrested, tried and crucified.** Jesus told them this truth again and again, yet they refused to believe it and they didn't get. **This is why I call them the, "DUH-sciples."**

They had spent three years with him and they were on their way to Jerusalem, to Jesus' date with destiny as he heads towards the cross, and they were **still arguing amongst themselves who was going to be number 2 and number 3** in his kingdom, once he wins; once he defeats their enemy. After this happens, they want to know which one gets to sit on the left and which one gets to sit on the right **when Jesus declares himself the winner.** Which one will wield the most power and the most authority?

**GRAPHIC      Israel at the time of Jesus**

Let's see how bad this gets. **In Luke 9** we read about this interaction with Jesus and his disciples. They are **traveling from Galilee in the north down towards Jerusalem.** They decide to take the short route through

**Samaria**, when most Jewish leaders would travel around and take an extra day to avoid tensions with Samaritans who didn't like Jews. Jesus sends some disciples ahead to a Samaritan village to secure lodging because it was going to take several days traveling through this region. The two people return, and they tell Jesus, **"These folks don't want us in their village. When they found out we are Jews on our way to Jerusalem, they made it clear they don't want us spending the night in their village."** How did their disciples respond after three years of being with Jesus? Here's what they said

**BIBLE** <sup>54</sup> *When the disciples James and John saw this, they asked, "Lord, do you want us to call fire down from heaven to destroy them?"*

"Jesus, **they are our enemies and they are offensive.** Would you like for us to call fire down upon them from heaven and destroy them? Would you like us to leverage our power over them so that we can win? **Clearly, they don't know who you are, so let's teach them a lesson!** Let's use our **power to win** because we want to be winners!" We don't want to be like the Broncos... Sorry about that... I just couldn't resist. Here's what the response of Jesus is in the next verse.

**BIBLE** <sup>55</sup> *But Jesus turned and rebuked them.*

This is the same term that Luke uses to describe **Jesus when he rebuked demons.** This is Jesus' way of saying, **"Not in my kingdom. That's not how it works. That's how everybody else does it and if you aren't willing to lose, if you are willing to go to the back of the line, then don't even bother getting in my line.** I am the **King** who has come to turn the Kingdom upside down. Don't try to be in control by grabbing the remote because that is not my Kingdom."

Jesus tells them he's going to go to Jerusalem, **and he will be arrested, and he will be killed, and this is very confusing to them and to us.** If Jesus is arrested and killed, then how will we win? The response of Jesus would be

simple. **“This is how we are going to win. I’m going there to lose their game. In doing so, we will win the game that I have been inviting you to play for the past three years when you follow me.”**

They go to Jerusalem and the **best possible person would suffer the worst possible death** to illustrate that even the best possible person, **even the Son of Humanity did not come to be served**, but to serve and give his life for all. Even the Son of the universe and all humanity **did not come to win a tug-of-war between the kingdoms of this world**. Jesus came to **establish a completely different kind of kingdom with a completely different set of values** that operate under the assumption that the last will be first and the first will be last, because **in the Kingdom of Christ, there is no first and there is no last**.

The night before his death, Jesus embodied what this looks like for them when **he washed his disciples’ feet**. The next day those same disciples would watch in horror as Jesus was crucified and then he would look at the people who put him on the cross and **forgive those who crucified him**. Talk about losing! They would have to listen as **Jesus promised a criminal paradise!**

Paul describes it this way in the rest of that passage from Philippians.

**SLIDE**      *...being made in human likeness. <sup>8</sup> And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!*

Jesus was a loving loser who, instead of pulling on the tug of war rope to win, **stretched out his arms on the cross and became a bridge**.

**SLIDE**                      **Jesus was a loving loser who came to build a bridge**

**BIBLE**

*<sup>9</sup> Therefore God exalted him to the highest place*

*and gave him the name that is above every name,  
<sup>10</sup> that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
<sup>11</sup> and every tongue acknowledge that Jesus Christ is Lord,  
to the glory of God the Father.*

This is why that **first generation of Christians refused to leverage privilege or power for their own benefit.** They always did what they did for the benefit of others. **They became loving losers who built bridges in a tumultuous time when it would sometimes cost them their lives.** They lived selfless lives in the name of Jesus. They let go of the old way and they embraced the law of Christ.

As Jesus predicted, **neither the gates of Hades, nor the legions of Rome with all its imperial power could stop them.** If we are honest, this seems like a **crazy plan that has no chance of success.** How in the world is Jesus going to lead his church if he is arrested and crucified? The response of Jesus was simple. ***“I’m going to lose and offer myself and stretch out my arms as the ultimate act of love to build a bridge not just for liberals or conservatives, those who want a culture war or those who want to cave the culture, Democrats or Republicans, Black Lives Matters protesters are those in law enforcement, those who wear a mask and those who refuse, but for every one!”*** How annoying is that? The only question for us today is simple.

**SLIDE Will we follow this loving loser who uses a cross to build a bridge?**

That is the question Jesus asked of his followers 2000 years ago and it’s one he still asks us today. **Will we take up our cross and not our rights,** and follow? Throughout history, **when the church has opted for the tools and the machinery of the kingdoms of this world, the church ends up looking just like this world.** The church ultimately becomes a **pawn.** When the

church leverages the tools and power of the kingdoms of this world, **the church looks weak, desperate, and fearful**. When we the church, **demand our way, defends our rights** (not as citizens which we'll talk about that in a moment) **as the church, we actually abandon what sets us apart** to begin with. The distinction is that **we do not insist on winning for ourselves, but we insist on winning for others, which means being willing to lose**. When the church digs in its heels to win on behalf of the church, we have already lost, surrendered our voice and given up our chance to influence. **We are just another organization with the self-serving agenda.**

To be clear, **as American citizens, we should vote for and stand for our rights and our freedom as guaranteed by the Constitution of the United States of America**. But, when we speak and act as the body of Christ, it must not be for our benefit but **for the benefit of the community and the people God has called us to serve**.

Think about it this way. **If Jesus didn't play the God card, and he refused to exercise his authority and his rights for his own benefit, then neither should we**. Political parties, by nature, are not about to embrace the role of a loving loser. **They want to win, and we get that**. The church, however, is not here to play the tug-of-war game on behalf of itself and it never should. **This is why I believe pastors and churches should never, ever publicly align themselves with anything or anyone other than Jesus of Nazareth**. The minute we do that, **we abandon our defining virtue of the Kingdom of God**. We abandon our commitment to be loving losers who build bridges so others might experience winning.

First and foremost, as the church, we are meant to be followers of Jesus and the presence of his body in the world. Jesus...

**BIBLE**      ***Who, being in very nature God, did not consider equality with God something to be used to his own advantage; <sup>7</sup> rather, he***

***made himself nothing by taking the very nature of a servant, being made in human likeness. <sup>8</sup> And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!***

**He who was highest, became lowest. He did not fight for his rights. He did not demand his way. He submitted himself to evil men by becoming obedient even to death on a cross. And the world has never been the same.**

**It was Christianity, and not the Republican or Democratic party, which shaped Western civilization.** It was the teachings of Jesus and not our political parties which **laid the groundwork for our modern notions of justice, fairness, and dignity for all.**

The reason we stayed **closed** as a church and only did **outdoor gatherings** this summer; are still **limiting indoor gatherings**; are asking you to wear a **mask** and **register** when you come to worship; keeping our gatherings smaller and **abiding by the San Juan Basin Health recommendations** is because **it is not about what is best for us.** The **best thing for me personally would have been to open as soon as possible** and get back to “normal” as quickly as we could. That would be a **win for us**, but it would be a **loss to our community**, both in terms of **what could happen** and in terms of **the message it sends.**

Our decisions, whether it be around the pandemic, racial unrest or an upcoming election, **should not primarily be about what’s best for us.** We should be **willing to say “no” to ourselves so we can say “yes” to people around us, especially those without resources or power**, because that is exactly what Jesus did and what we are called to do. We did not suspend services **because of government pressure** or because we were **afraid**. We are not bowing to social, cultural, or political pressure. **We are bowing to Jesus as Savior and servant whom we are called to follow.**

I mentioned this two weeks ago, but I have had more than one person tell me that we **shouldn't bow to Caesar**. I have heard that phrase often used throughout the past few months and I always giggle because we haven't had a Caesar since the fifth century. **The president is not Caesar, and neither is the head of the CDC are Dr. Anthony Fauci.** We have a, "we the people," government where **most our representatives eventually become normal citizens again when they are done serving.**

This is why it is **always a mistake for church to drape itself in the garb of either political party and it's why every American citizen should exercise their ultimate freedom to vote which was unimaginable in the age of the Caesars.** Every American and every follower of Jesus should **vote with our law of Christ informed conscience.** I love the way John Wesley describes it to the early Methodists when he talked about voting. On October 6, 1774, he wrote: *"I met those of our society who had votes in the ensuing election, and advised them..."*

**SLIDE 1. To vote, without fee or reward, for the person they judged most worthy**

**SLIDE 2. To speak no evil of the person they voted against, and**

**SLIDE 3. To take care their spirits were not sharpened against those that voted on the other side."**

Jesus commanded us to **love our neighbors and put them first,** and even to **pray for our enemies.** **This is our expression of faith and this is the stand that we take because it is the stand Jesus.** Sometimes, we put the good of the community before our need and desire to gather together as a congregation. **That does not mean we are acting out of fear, but out of love.** **This is our chance,** in the middle of the pandemic and racial difficulty in arguments about Supreme Court justices and elections, to **show the world what it means to be the body of Christ that follows a crucified Savior who**

**stretched out his arms on the cross and became a loving loser to build a bridge.** We do the courageous, difficult and kingdom thing that put others first because God loved us this way first.

What I do know is that this is the time to be the church more than ever, which is why we have launched our re-connect theme this October. **As we move forward with plans to open again for in-person worship in October, we are encouraging everyone at Summit Church to reconnect in one or more of the following ways:**

- **Attend one of the in-person worship services at 5:30 pm on Saturdays or 9:00 am on Sundays.** Register online at <https://www.summitdurango.org>.
- **Invite 2-3 individuals or families you have not seen for a while to get together one time during the month of October to reconnect.** You decide who to invite, the date, location, and plan for your gathering! We would love to hear back from you afterwards with a brief description of your connect event and who participated. Please email [janelle@summitdurango.org](mailto:janelle@summitdurango.org) to share about your gathering.
- If you are comfortable, participate in one of our weekly Connect Events during the month of October to connect with others in a safe way. No RSVP needed, just show up and join us if you can!

#### **Oct 4 –Prayer Walk #1**

Sunday, October 4th, at 1:00 pm

Meet at the Three Springs Plaza (grassy area off Confluence and Mercado).

#### **Oct 7 – Prayer Walk #2**

Wednesday, October 7th, at 5:30 pm

Meet at the Three Springs Plaza (grassy area off Confluence and Mercado).

#### **Oct 10 – Hike**

Saturday, October 12th, at 9:00 am  
Meet at Cascade Creek Trail.

**Keep Kids Connected with Subscription Boxes or home youth groups.**

Don't give up upon community, it is more important than ever.

**SLIDE      Pray Daily for the Church**

Finally, I hope you will pray daily for the church, which is the body of Christ in the world. I realize that for some of us it may have never crossed our mind to pray for the church. I hope we will pray for the church and we are not consumed by what we can't do and miss out on what we can and must do as God's people. I'm going to ask you to pray for three things and I'm going to make it easy to you by making them the four C's.

**SLIDE      Christ focused – be willing to lose (Have them fly in...)**

**Courage to build bridges**

**Creative connecting to God and to each other**

**Compassion for places people disagree**

If we pray for these things, **we will be more inclined to see them happen and to be a part of what God is doing in the world.** The craziest thing is that 2,000 years ago, a handful of **disorganized, socially disconnected, landless, technology less first century peasants got it** and were willing to be **loving losers who built bridges.** That good news changed their lives and it has changed most of ours. **Let's be a part of that movement with Jesus in the days ahead** so others will see that compelling love and realize that **what it takes to truly win is to be willing to lose for God and for others.** Let's pray.

**SLIDE                  Prayer**